

Chitas for Sunday, Parshas Va'eschanan Hey Menachem Av, 5780

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Mazel Tov **Shua Blasberg** (shliach in Los Angeles, CA)
~ 4th birthday Hey Menachem Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Va'eschanan - Rishon with Rashi

Moshe tells the Yidden how he wished he could go into Eretz Yisroel.

Va'eschanan — Moshe Rabbeinu tells the Yidden how he begged Hashem to be able to go into Eretz Yisroel. He knew that Hashem already told him no, but he hoped that *gezeira* would be taken away! After capturing the land of Sichon and Og, which would later become part of Eretz Yisroel, he *davened* to Hashem to let him go across the Yarden into Eretz Yisroel too.

But Hashem still said no. Moshe Rabbeinu was able to look at Eretz Yisroel, but only Yehoshua would lead them there.

Moshe Rabbeinu tells the Yidden that they should realize how kind Hashem was to them! Even though they did *aveiros*, they would be able to go into Eretz Yisroel.

The Yidden should be very careful not to take away anything from Hashem's *mitzvos*, or add to Hashem's *mitzvos*. By staying close to Hashem, that is how they are alive and ready to go into Eretz Yisroel!

TEHILLIM :: 29 - 34

Today's *shiur Tehillim* is *kapitelach Chof-Tes* through *Lamed-Daled*.

In today's *Hayom Yom*, we have an explanation from the Baal Shem Tov on a *posuk* in today's *Tehillim*, "**Sur MeRa Ve'asei Tov!**"

Once at a *farbrengen*, the Rebbe taught another explanation from the Baal Shem Tov on the same *posuk*:

Sur Me'Ra — turn away from bad: When a person wants to do something not good so other people will respect him or because he wants it for selfish reasons, he should stop himself from doing it.

Ve'Asei Tov — and do good: Then he should use that same energy to do something good!

For example, let's say that Shmerel is angry at Berel for not picking him as team captain. He wants to jump up and tell his whole bunk how awful Berel is! First, he should do Sur Me'Ra and stop himself from saying something not nice about Berel. Then he should do Asei Tov, and use the excitement he had to be a captain to tell the bunk a Torah story that he learned instead!

See farbrengen Yud-Beis Tammuz 5743, second sicha

TANYA :: Igeres Hakodesh Siman Alef

We learned yesterday that there is a special time to strengthen our love and fear of Hashem — the time of davening — especially during Shacharis! Today the Alter Rebbe makes a takanah to make sure the time of davening Shacharis is used the way it should be used!

One of the things that makes it very hard to *daven* the way we should is when the *Chazan* in *shul* is in a rush to go to work. He will *daven* very quickly and not take the time to have *kavana*. So the Alter Rebbe makes a *takanah* in today's *Tanya* that the *Chazan* in *shul* for *Shacharis* during the week should only be someone who DOESN'T have to go to work early, like someone learning in *Yeshivah* or a *Melamed* who has more time to *daven*.

On Shabbos, this won't be a problem, because EVERYONE has time to *daven*, and also in *Shulchan Aruch* it says that on Shabbos everyone NEEDS to take more time to *daven*! So no matter who the *chazan* is on Shabbos, everyone should have time to have *kavanah* and *daven* properly.

The Alter Rebbe is very strict about this *takanah*. He says that he will send *chassidim* to secretly go make sure that everyone is *davening* for as long as they should be — otherwise they won't be allowed to hear the Alter Rebbe's *maamorim* when they come to see him.

HAYOM YOM :: Hey Menachem Av

Today we learn an explanation of the Baal Shem Tov on a *posuk* from today's *Tehillim*.

Dovid Hamelech tells us "**Sur Me'Ra, Va'asei Tov, Bakeish Shalom Verodfeihu**" — "stay away from bad, and do good, and try to make *shalom*." (This is in the last *kapitel* of today's *Tehillim*!)

The Baal Shem Tov explains that in every *gashmius* thing in this world, there's a part which is good and a part which is bad. The part that's bad is the selfish feelings (*taavah*) that a person has for the thing. The good part is the *chayus* of Hashem that we get from the *Gashmius*!

This is what the *Tehillim* is saying: Stay away from the selfish part, and look for the GOOD part, the *chayus* from Hashem that is in it!

Then, we have to make *shalom* between the *Gashmius* thing itself and the *Ruchnius* (the *chayus* of Hashem that

is in it). When we make *shalom*, both things stay — the *chayus* of Hashem which is the good in it, and the *Gashmius* thing itself. That means that we use the *Gashmius* thing the way that Hashem wants it to be used, that it should help us serve Hashem!

This approach to Gashmius is a chiddush of the Baal Shem Tov. Until then, people thought that they should go away from Gashmius completely. Here the Baal Shem Tov shows us that we don't need to go away from the Gashmius entirely, just away from the BAD part of the Gashmius. Then we can use the Gashmius in a way of shalom with the Ruchnius!

SEFER HAMITZVOS :: Shiur #17 - Mitzvas Asei #73

Today's *mitzvah* (*Mitzvas Asei #73*) is that if someone does an *aveira* (*Chas Veshalom!*) they need to do *teshuvah*, to decide not to do the *aveira* ever again and feel bad about what they did. They also need to SAY to Hashem what they did and ask Hashem to forgive him. This is called *Vidui*.

There are some *mitzvos* where we bring a *korban* to be forgiven, but even for these *mitzvos*, we still need to say *vidui* when we bring the *korban*.

We should use our words the best way we can, to tell Hashem what we did wrong.

The Rambam shows us how this is for EVERY kind of *mitzvah*, and in all places and times.

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: וְהִתְנַדְדוּ אֶת חַטָּאתָם אֲשֶׁר עָשׂוּ
The details are explained in the end of *Mesechta Yoma*.

RAMBAM :: Hilchos Teshuvah

In Hilchos Teshuvah, the Rambam explains the halachos of teshuvah, and certain basic ideas in Yiddishkeit that we need to know in order to do the mitzvah of teshuvah right.

Perek Alef: If a person does an *aveira*, they need to do *teshuvah* and they need to say to Hashem what they did. For some *aveiros*, Hashem will then forgive the person right away, and sometimes will forgive the person on *Yom Kippur*.

Perek Beis: The Rambam teaches us that a person knows he did true *teshuvah* if he is in the same situation as before, and still doesn't do the *aveira* again.

We also learn that if someone asks us for forgiveness for something he did to us, we should forgive him!

The Rambam tells us that even though Hashem accepts our *teshuvah* ALL the time, in the *Aseres Yemei Teshuvah*, ending with *Yom Kippur*, Hashem accepts our *teshuvah* right away!

Perek Gimmel: In this *perek*, there is a very famous *halacha* that the Rebbe would repeat often! The Rambam says that Hashem judges every person and the whole world together based on the things that people do.

Since we don't know exactly how we deserve to be judged, the Rambam tells us to always imagine that the world is on a scale that is equal, perfectly balanced. If a person does even one *mitzvah*, it will tip the scale to the side of good (or *chas veshalom* the opposite). We need to realize that every choice we make is so important, for ourselves and for the whole world!

If someone has more *mitzvos* than *aveiros*, they are called a "tzadik." If someone has more *aveiros* than *mitzvos*, they are called a "rasha." If someone has the same amount of both, they are called a "beinoni!"

We are judged for the year based on these scales. Since we don't know where the scale is up to, during the *Aseres Yemei Teshuvah* we add in extra *mitzvos* and *Maasim Tovim* to make sure we are judged for a good year!

RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Hey

We learn about the *mitzvah* of *Kiddush Hashem*, that a person has to be ready to even give up his life for Hashem instead of doing certain *aveiros*. We learn this from *Shema* — that we need to love Hashem “*bechol nafshecha*,” with your whole *neshama* — even if we have to give up our *neshama*!

INYANA D'YOMA :: Hey Menachem Av

Today is the *Yartzeit* of a very special *Tzadik*, the Arizal. There are many things we need to learn from the life of the Arizal.

The Arizal didn't live for a long time, only for 38 years! But he taught SO MANY secrets of the Torah, that much of the *Chassidus* we learn today is based on it!

Until the time of the Arizal, only very special people could learn *Kabbalah*, the secrets of the Torah. The Arizal said that now we are very close to *Moshiach*! Now it is okay, and even a *MITZVAH* to teach EVERYONE the secrets of Torah.

The Rebbe tells us that there are a few things that all of us should learn from the Arizal and make *hachlatos* about today:

- 1) The Arizal used to sweat when he learned because he put in so much energy and effort in his learning. We should learn from the Arizal and put in a lot of effort when we learn Torah!
- 2) The Arizal would give a lot of money to *tzedakah*. We should also learn from the Arizal, and make *hachlatos* on his *yartzeit* to give a lot of *Tzedakah* too!
- 3) The Arizal said that all he had in *Ruchnius* was because of the *simcha* he had from doing a *mitzvah*. We should learn from this to also serve Hashem with *simcha*!
- 4) The Arizal said that every Yid's *neshama* needs to fulfill all of the *mitzvos*, and until then it is missing something. We should take on a *hachlata* to keep all of the *mitzvos* of the Torah!

The Rebbe also reminds us that when we LEARN all of the *mitzvos* — like when we learn Rambam — it's like we are doing them all!

The Arizal also said that every person should learn all the different parts of Torah — *Pshat*, *Remez*, *Drush*, and *Sod*. If it's too hard to learn ourselves, we should try to get a teacher to help us.

The day of a *yartzeit* of a *tzadik* brings down a *bracha* from Hashem to help the Yidden in the things they need. This is especially true in the Nine Days when we need extra help! The *yartzeit* of the Arizal helps us overcome the hardships of the *Golus* and to bring the *Geulah*.

See Likutei Sichos chelek Tes p. 251 and Toras Menachem 5749, vol. 4, p. 117

TEFILLAH :: Mah Tov

Right after Hareini Mekabel, we say three pesukim that are an introduction to davening. These pesukim show us what is happening in our davening in three ways, called Olam, Shana, and Nefesh.

1) **Olam** — the place of *davening*: “*Mah Tovu Oholecha Yaakov*” — “The tents of the Yidden are so good!” We say that the *Olam*, the place we are *davening* in, is special! (Some people have a *minhag* to say *Mah Tovu* when they come into *shul*!)

2) **Nefesh** — the *chayus* of Hashem: “*Va’ani Berov Chasdecha Avo Veisecha*” — “I come to Your house with Your great *chesed*.” We say that Hashem is giving us the *Nefesh*, the *kochos* to *daven*!

3) **Shana** — the time of *davening*: “*Va’ani Sefilasi Lecha Hashem Eis Ratzon*” — “My *tefillah* should come to Hashem at the right time.” We say that the *Shana*, the time of our *davening* is an *Eis Ratzon*, a special time to connect our *neshama* to Hashem and make it stronger!

It is explained in Kabbalah that everything in the world has these three things — Olam, Shana, and Nefesh, a place, a time, and a nefesh (chayus) inside of it. In the beginning of davening, we say and think about how when we daven, we are there completely — in all parts of creation: We are in a special place in shul or in our home, at a special time of Tefillah, and Hashem gives our neshama the kochos it needs to be able to daven!

The three *pesukim* are in the order we find them in Torah: The first *posuk*, “*Mah Tovu*,” is from *Parshas Balak*, the second *posuk* is from *Tehillim, Kapitel Hey*, and the third *posuk* is also from *Tehillim, Kapitel Samach-Tes*.

HALACHOS HATZRICHOS :: Learning a Perek Tanya Before Davening

In *Shulchan Aruch* it teaches that before *davening*, a person should think about how great Hashem is, and how small a person is compared to Hashem. This will help us feel humble before Hashem.

In order to keep this *halacha*, some *Chassidim* had a *minhag* to learn a *perek* of *Tanya* before *davening*.

The Rebbe said that this is a very good *minhag*, and asked that all *Chassidim* keep it!

By first thinking about the words of *Tanya*, we will *daven* with the proper *bittul* (humility) we should have when we stand before Hashem in *tefillah*.

See the Alter Rebbe’s Shulchan Aruch, siman Tzadik Ches; and Toras Menachem Hisvaaduyos 5749, vol. 3, p. 68

GEULAH U'MOSHIACH :: Who Will Build the Third Beis Hamikdash?

Yesterday we learned that the *Zohar* and Rashi (based on a *Medrash*) say that the *Beis Hamikdash* is already built and is just going to come down from *Shomayim*.

There is another opinion, though, that says that WE will have to build the *Beis Hamikdash*!

The *Gemara* in *Yerushalmi* says that the Yidden who leave *Golus* will come and build the *Beis Hamikdash*. There is also a *Medrash* that says that *Moshiach* will build it.

The Rambam brings this as a *halacha*, in *Hilchos Melachim*:

In the beginning of *Perek Yud-Alef*, the Rambam says, “**Hamelech HaMoshiach Asid Laamod Ulehachzir Malchus Dovid Leyoshna ... Uboneh Hamikdash!**” *Moshiach* will get up and bring back *Malchus Beis Dovid* to the way it used to be ... and he will build the *Beis Hamikdash*!

The Rambam says this again at the end of the *perek*. One of the signs to know that *Moshiach* is really *Moshiach* (*Moshiach Vadai*) is if he builds the *Beis Hamikdash*! So we see that it will be *Moshiach*’s job to get the *Beis Hamikdash* built.

Now we have two opinions. Which one will it be?

Over the next few days we will IY”H see how BOTH of these are true.

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